114 each other. Though I was an outsider, I had at the time been several months
157 with the tribe and this departure from what I expected of a tribesman upset me considerably. Biboi turned out to be a great problem in other ways. He cited his own importance as a justification for the demands that he made on me for gifts. And he bragged continually of his ability to deal with whites, to lead his followers, to hunt, or to do almost anything in either the realm of traditional Mundurucú activity or in their relationships with the outside world.
554 He strove desperately and openly towards the acquisition of prestige and of
555 material goods, which he had accepted as indicators of prestige. For this reason our mosquito boots were admired greatly, as this would surely differenti[ate] him from his barefoot Indian fellows--shortly after one of his visits, my wi[fe] discovered that her boots were missing. And we met no other Mundurucu so brash.
157 They felt free to enter our house at all times, but only Biboi would demand a cup of coffee and then lie in our hammocks; he was quite offended when we pointed out to him that his body paint was staining them. Biboi had other most unusual characteristics. He spoke freely and critically of other men to u[s] and did this even in the presence of third parties. Nor did he bother to con[ceal] his hostility and contempt when someone inimical to him was near. But u[n]-neath this façade, Biboi was a frightened and anxious man. He would oft[en]
158 confide to me darkly that "people are talking about me." Lest this be i[n]-preted as paranoia in the clinical sense, I should stress that people were indeed talking about him, and Biboi had every reason to be anxious. Not only his ego but his very life was in danger.

III

157 Biboi's behavior grated against almost every single point of Mundurucú
183 expectations regarding how a chief should act and how men, in general, should behave. Mundurucú society is intensely egalitarian and based upon the prin-
[81] ciple of maintenance of solidarity among a group of males who are conceived
[61] to be peers. It has a peculiar structure in that it is divided into patrilineal moieties, which in turn are differentiated into a number of patrilineal clans. But the normal mode of residence is matrilocal, and men generally move to the villages of their wives. This disperses the clans throughout all the villages, for a young man, when he marries, leaves the father from whom he obtains clan membership. It also produces a dualism of loyalties in which the man maintains a clan identity and, with it, defined role obligations and also acquires membership and roles in the village of his wife. This produces a classic form of organic solidarity, for the society is bound together by cross-cutting segments. But it is a very simple form of organic solidarity and an
578 extremely brittle one. Social cohesion must be vigorously maintained and
181 individual strivings muted, for alliances in cases of conflict cannot range along simple segmental lines. To support a fellow-clansman in a crisis may pit a person against his village mates and vice versa. In a society with a population of only 1,200, living in communities of 60 to 100 persons, such stresses are serious threats to social stability in any event; in one of the Mundurucú type they may be totally disruptive. The social system not only produces solidarity but requires it for maintenance.[2] Given the structure of Mundurucú society, the effective social actor was one who was cooperative, unaggressive, serene, quiet, and willing to place the will of the collectivity
183 before his own. It may be immediately perceived that Biboi presented a threat to propriety and to the social system. He was belligerent, loud, self-centered and acquisitive--all the things that a Mundurucu should not be.